

TUESDAY OCTOBER 22, 1963
PLAYED FEBRUARY 6, 1964

TABLE OF CONTENTS

Mary Wittenberg: Report on sensing exercise.

MR. NYLAND: Work starts with crawling. Studying the Enneagram, doing tasks, exercises is not for the purpose of understanding them completely but striving towards an aim; like in the Roam Catholic church where a cross is held up. Purpose of Tuesday; going home with inspiration for work.

Charles Wittenberg: What is the meaning of outside help?

MR. NYLAND: Cannot be judged from a subjective standpoint. The source is inside. Requirement now is feeling about work. When energy runs dry it means one has ceased to see what one is. I need more determination.

Charles: Relates an experience inwhich he lost himself.

MR. NYLAND: Accumulation of such experience which shakes one up will lead to a resolution to work. Fusion. Chemistry and physics; the division of matter into component parts; molecules in physics - atoms in chemistry. Esoteric chemistry, the knowledge of electrons. Psychological chemistry; the grouping of molecules of finer density; Magnetic Center. The question of openness. I Am. Patience. Feeding Kesdajn Body. The tangental moment, leaving the circel. Listening to conscience

Elliot Nelson: Fear of letting go.

MR. NYLAND: The fourth way as compared to the other three. The meaning of participation; of real freedom. Eating or being eaten.

Marvin Schwartz: Reports on work.

MR. NYLAND: Being exact. Important thing is to be awake inwhatever I do.

Alice Watson: About the sinking of Atlantis.

MR. NYLAND: Psychological meaning of the sinking of essence.

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Well, it is always an open question, at least for me when I happen to think about Tuesday, and to some extent it applies to the other evenings also, but should we have a lecture or should we have questions and answers. And it is very difficult to satisfy everybody. Some will prefer that I talk a little bit and develop an idea and others may have some urgent questions. So, let's always start with what questions are there.

MARY WITTENBURG: I have been doing the sensing exercise in the mornings. Once in a while I miss because I do not have the time.

MR. NYLAND: how often do you miss?

MARY: Well, I missed yesterday morning.

MR. NYLAND: One out of seven?

MARY: Maybe two.

MR. NYLAND: Maybe three?

MARY: No. Maybe once in a while but no... I try even if I do not have the time, to sit any way. But I find that when I do the sensing exercise sometimes I have a lot of energy and sometimes I don't. Today was a good day. But I still have the feeling that I am not doing it exactly right. I can make the attention go up and down my arms and my legs and so forth but I can only seem to do this once. And then some days it does not seem to be as good as other days. I just wondered if you had something to say.

MR. NYLAND: You know, when a child crawls it does not walk all of a sudden. And work is exactly the same. Only regarding a child, when it crawls, I ~~six~~ think it is already doing as well as it can and it probably thinks it is walking. I do not know enough about a child really, what it thinks. But it is satisfied that it makes the attempt as well as it can. Surely it tries without any question. When I try to work

I have an idea. For instance observe, observe myself. I have an idea what is meant. I work. I do as well as I can. The results may not be what I imagine them to be but I cannot do different from what I am doing as long as I remain honest and sincere.

The question came up since I talked about the Enneagram last week and the week before. A person sits in front of the Enneagram and he starts to think and he starts to put one and two together. And he goes from one to four and from four back to two and across the triangle. And what does it mean? I said last time, maybe it is a little shorter distance when you return. Now what does that mean? If the physical center is between nine and three is it divided? What do I reach at one? Where do I start at one? Where do I come when I am at two? Is it a sub-center, another subcenter? How does it work? What is meant by it. I do not know. So, after a little while I put the months January, February, March on the Enneagram. And then I run into trouble because it is not right. If I go from one to four, I get January April and then go back again to February. It is not right. Still, I have seen or read somewhere that also the Enneagram applies to the months and certain things. Then I take the mineral kingdom and I start with stuff, minerals, plants, animals, human beings and I start to go around the circle and I do not get very far. What is the purpose?

It is not that I understand the Enneagram in toto. It is not that I know exactly this is it and therefore there is nothing else to be known. The whole purpose is that in trying to find out what the meaning is of the Enneagram, I put myself in a questioning state. And with that, I come to the point where I cannot go further. I try to understand. For the time being that what I understand I use for whatever is as a purpose for myself that because of this kind of an effort, I put myself in a

certain state where I can really be more objective or at least I can wake up a little more.

Tasks are that way. They are never to be by themselves so as to have an understanding of the task intellectually complete. The whole purpose of a task, the whole purpose of sitting in front of the Enneagram is to be able to get into a state inwhich I am inspired to work. If it has that result, the task has done its duty. And it does not matter if the task has been accomplished in accordance with all the rules of the game in an absolute sense because I do not know what are the rules absolutely, I do not know what the meaning is of the Enneagram in an absolute sense. I look at these things from the standpoint of Earth as well as I can, trying to understand something that is above me. A task is above me, Sensing, to do it right, is above me. I never will be able, I am almost certain, to say I have done a sensing exercise as well as it ought to be done. All I can say is I am doing it as well as I can do it. And in this attempt ...

You see, what is really involved? I go to college and I learn an awful lot of nice interesting things. And I pass my grades and I get enough points and finally I get a BS or a MA or whatever it may be and then I say, "Now I am there." And then I am in life and probably one tenth, maybe less even of the amount of knowlegde that I, for instance know where Andalusia is or who was King Haakon. I remember it when I learn it and certaibly when I cram for it for an examination I knew it. After that, three months later, I have forgotten it. And a lot of the information that I have acquired is of no value any more to me. But what has it done?

It has given me, during the time I have studied, the possibility of exercising my brain and for that it was necessary also to exert a

certain amount of will power in order to achieve that kind of result so that I get a B.S. I cannot trace afterwards, when I do not use what I have learned, how much I have gained by what I learned. I cannot measure it in the results. Because even at that, the fact that I have learned it probably will never come up. But at least I can say this: I have, during that time, exercised my brain so that in the future when I now want to know something, I know how to look it up in the encyclopedias. That is about the greatest statement that I could make for myself that I say I know how I have been trained and therefore whatever I have as a certain acquisition and the ability and the flexibility perhaps, in any event, the development of certain faculties have led me to the point where I now can use them if I need them.

With work it is very much like that. I exercise myself in a variety of different directions by means of sensing, by means of going thru all kind of little contortions, by means of trying to do very childish things. All for one purpose: Afterwards, to be able to look, to look it up in myself; to become familiar with myself as an encyclopediad of knowledge so that if I look up my behavior forms I see what the meaning is. This is all that I will require because I become interested in the state, when I am aware, to see the meaning of that what is my behavior. And not only to see it as a means but to have the chance to value it for what it is worth.

So, all preliminary work, everything that has to do with exercises or trying to make attempts of being awake, only come up to the point where I am, regarding myself, exhausted in doing what I can. But maybe it is not at all what is required from an absolute standpoint. But fortunately, since I do not know it, I only have one measure. That is my sincerity. And the amount of time that I can spend, that I also must

know. I have to be sincere that I spend as much as I think I can afford to spend. And when I cannot afford any more, then I must let it go. Simply that is all I can do. This is what I can do.

Now, regarding sensing, I try to do it as well as I can. Sometimes I speak about things how they ought to be in a ideal form, the same way as I speak about the Enneagram. I say a lot of things about it, in order to give perspective. But what is it really that I am trying to do? It is that I hold up something for oneself to look at. It is very often as if like the Statue of Liberty. It holds up a light. Anyone seeing it, passes by and sees it as a light. Sometimes holy men have, regarding their congregation, particular in the Roman Catholic Church, a cross and the priest holds it up for them to see it, to remind them of something that they should be able to work towards - but never expecting to reach; and only exceptional cases when it is held up and it is kissed - but only once.

The same way, ideas, the Enneagram are held up in order to see what is really involved and as much of a perspective as it could give one. And I, when I talk about it, I do not expect people to understand it. And I do not expect them even to follow what I am saying because I say many things and I probably camouflage it in a great deal of talk about ideas of this and that and going around and folding it over and it goes from one four two eight five seven and all the rest so that afterwards you say, "My head is a little bit smoking because I do not know exactly what is meant. and how, how does he do it? and how brilliant and this and that."

It is all part of the game. It simply means that one goes home with an idea that something was worthwhile. And for that one has an inspiration and says, "Now I work." You see, I do not mind talking about theory on

Tuesday because one will not forget the necessity of working. But as soon as I will start to go too much in detail in theoretical questions on any other evening, then they take that and they forget what are we here for.

We are here for only one purpose. And a Tuesday is only for one purpose: To encourage each other and during the evening, to have out of the evening an inspiration for work. And my assumption is everybody works. This is what I mean by a Tuesday. I said it last time. Those who do not work really, according to their conscience, should not come to Tuesday. They should choose. They should know I am entitled because one is only entitled to have a look at the cross when one is religious. And that is really, it is held up by someone who happened to be, let's call it, priest or at least who happened to be a little bit more familiar, a little bit more in contact with it. And for that reason he has, as such, a little bit more authority.

Enneagram, anything that has to do with exercises, anything that has to do with certain concepts of clarity of work, of what is involved and what are the obligations that one is under, all of that belongs to determining for oneself when one is present, like tonight, that one goes home with something; determined to wish to work as well as one can. And in that sense the results do not amount to anything at all. I hope you can understand that because after all, not only that one does not look for the results, one becomes very little interested in it. I have no interest whatsoever in that what I reach. I have an interest in, while I am trying to reach something, how am I while I make that attempt. And that, after all, is the whole point of a point. It is the point of a moment. And it has nothing to do with the future. So, I would almost say make mistakes but make it in all honesty. Do the best you can. After six months you probably will be different. After two years

again different. The Enneagram may acquire much more meaning. At the present time it is already there; something is there, and something is there of an inspirational kind. And when I have that inspiration, I turn that to myself and I say, "Yes, I wish to work."

So, I prefer not to correct it. You continue. You know what you ought to try. You try one, two, three, four in a certain sequence. Do as well as you can. Sometimes it works. Other days it does not. Maybe the moon; maybe some other kind of a planet. Maybe you are tired. Maybe -?-. Maybe the way you have slept. -?- you are subject to all kind of things which of course we do not know until ~~xx~~ it gets strong enough. Then it overcomes many of the things that are on the periphery. And as soon as it is placed in ones essential being, many of these little things do not amount to very much because you hold on to that what you essentially know and then, from essence, you will do that.

CHARLES WITTENBERG: Mr. Nyland, I have been trying to work every day since I returned from Europe and I have been trying to make periods of self remembering and of awareness a little longer than just a moment or so. And in connection with this, I have been thinking about the idea that is often expressed in the work writings, that we can receive help at a certain point. You have often said if man brings himself up to the bridge God will see him. I have no concept of what might help. Of course in religious terminology, this is called angels or I suppose higher beings. But if I could get some kind of concept of how this related to work, because I do think that my work at times gets dry because, I almost would say, because of a lack of religiosity, really religious concepts. And, as you know, once in my life I persuaded myself to believe something that I did not believe in regard to a religion, and my religious concepts are wrong. I do not trust them. So, how could I, for use

in practical work, approach this idea of help.

MR. NYLAND: You said a little while ago, if one comes to the bridge that God will help you. If it is God's help, you would not know what kind of help He will give. So that already is excluded. Also, if one starts to think about it, what kind of help you think you will need, you will judge it also from the standpoint of wherever you are, hoping that something of help will come which is not like the standpoint where you are, but actually will help you to overbridge certain things in order to come to a region where you think that help will lead. For that, in describing that kind of help, you also have to know a little bit of what the region ~~will~~ be which you want to reach. And so far, whatever we know, it is based on the negativity of that what we are now, wishing for something that is not as yet. But I judge it by that what I now know and say, "It is not that."

So, you see, this question of help has to come from a different source. The source is inside. It is not something that has to come from the outside or, if it does come, I have to be prepared for receiving it. So the work requires me to first become or to get in such a state where, if there is help available, either from outside or inside, that I can recognize it. And then at that time when I can recognize it, to let it do its work.

You see, this is now the question. I am in a physical plane. I know a little bit about my emotional body and some of it exists. The next stepping stone would be the development along spiritual lines which, of course, every religion is aiming at, but this time having a religion to wish to become really more encompassing regarding my life, including my life not only that what I am physically or that what I am as having a concept of possibility, but really starting to feel about work as a means for development.

So the requirement is that when I know what work means that I hope by some way or other that I will start to feel about it. This I cannot do. I cannot tell my feelings! Now you start feeling about work because it will not. For that I use my body by trying to simply follow the rules of becoming observant, becoming as it were nonidentified if I can. I first do what is necessary to exclude my feelings. In doing this I prepare my feeling center for the possibility of certain other things entering into me. So that the development, as I can see it, and this I can see intellectually intellectually, is really two steps.

The first step towards a level of, let's call it, indicated by a spiritual level; the second step indicated by an intellectual level. Each time when I am on the first step, I look back to where I came from. When I am on a spiritual level, I see myself as I am physically and I see myself in limitations. At the same time, I go from the periphery in a little bit more inside in order to reach a place which I call my essential being. And I simply say, when I am essential at a certain place, that is, if I do not live on the periphery, I am already closer to being a real being on a little different level as compared to my ordinary existence physical which is like an animal, being interested in mostly states and physical behavior.

With making this attempt, I have to have a concept in my mind of what I am striving for. That is, I have the concept of what I know a conscious being ought to be. And I hold this up in front of me and say, "Yes, that is where I am going." Now I go thru the rigamorole of applying whatever I know and I work. In this way, when I make the relationship between my mind and my physical body and become observant of it, I realize that in order to maintain this relationship, I have to have something else coming from my feeling center which pushes me in this particular kind

of a circle. That is the circle mind, body feeling - mind, body, feeling; so that constantly when I make this rotation in a triad that I come to a point where I, having realized the three, I extract from it a certain amount of feeling value and a little additional information for the understanding direction, so that then, when I apply it again from my mind down to my body, I am at a little different level in my mind. This way I build up all three of the centers in a certain way. But, because of the nonidentification, I also accomplish a separation between the centers. You see that? It is necessary.

Now I come to a point where I am dissatisfied, where my energy runs dry. I realize that when I have used up the energy that there is very little ~~xxixxstnxxth~~ sense that I try to continue with work. I have to go back again to the very beginning where I crawl with the energy that I have available. This means a special effort. And this effort need something also very special. The special effort that I have to make is a determination that I want to continue with what I do, based partly on what I already realize as far as the possibility of work is concerned. That is, it is based on an experience.

The other which is very special is a concept in my mind regarding the fact of what I have seen. Whenever I run dry, it means I have ceased to see what I am. So, I go back again to my mind and I say, "What is it that makes me at the present time more satisfied with my existence?" Because I know that if I were not satisfied, I would work, I would make an attempt. So, I have fallen into a certain trap where I become a little bit more familiar with myself and where my values have also been worn off a little because I come to a conclusion that I have reached already a little bit; that now I cannot do any more and a certain form of smugness sets in. If I remain honest with myself and I keep on even studying myself and I see

that I am quite far away from this question of harmony, the question of control, the question of ability to do, the question of not being effected by emotional states or losing myself constantly and that in my mind I see that I become more serious about the fact that I am still far removed from where I want to go.

For a certain length of time, I have to live with this. I will not immediately translate it into work. This is a certain valley of death. I am not far enough advanced to put myself under a certain strict regime because I have no wish and, at the same time, I have lost the initial energy.

So, there are two things; One is I remember what I have seen of myself. And the other is that that what I am is far from where I want to be. I say this is an intellectual process because I have first to come to a conclusion that I ought to do something. And I get stuck on that. I do not do it because I believe that I have done already something. I also believe that I cannot do it; and the third is that I really believe that it is not so necessary. With this, I must continue to live. It cannot be changed; not by someone else telling you you ought to work. Sometimes you can shame yourself into work. But that is as yet not even something that comes from yourself. In this particular period, in living with this kind of, almost I would say, not knowing which way to go, you feel uneasy that you do not work. You do not feel that you the energy to work. You come to a realization that it builds up something in you, and, with having this thought more and more, you come to the conclusion that something ought to be done and you say, "Tomorrow I will." And tomorrow comes and you do not. You keep on seeing yourself.

You see, I assume that there is life in one which is not deadened and which you do not want to kill. As soon as one wants to do that, you are

out of the running. Then one has lost whatever one has gained. It has not yielded very much and you simply say, "Too bad", and probably after a little while you are down there somewhere. It does nt matter. But a person who has really the continuation of the wish to be alive, if he is honest woth himself he will see all the time that he is not at all what he could have been. It is based partly ^{an} on/experience one faces and partly on the realization of what I am.

When I know I am not that and I live with this, after some time, there is no time limit to it. I can say two months or so. It may be many years. It may be. So, I do not think because anyone who is realy alive will very soon come to the conclusion: What am I doing? And at that point I will make up my mind and then I will have a feeling. You understand what I mean?

CHARLES: A specific experience that is happening to me often now, I would say is, for instance, Sunday noon U was eating in a restaurant and I was remembering myselfwhile I was eating; I was chewing my food and aware of myself. And I knew I was working. And, like the bird, I would go back and work some more and so forth. And then, quite unexpectedly, a man came in that I had not seen for five years. But the last time I saw him was an extremely embarrassing siutuation and instantly I saw this go. And for an hour I walked the street in rage because my effort was not enough. I would go back and I would remember myself and then I would remember the man coming in and I would my own lack of being. And it was realy like a knife in me for about an hour. And I do not forget those things.

MR. NYLAND: That is right. But this is exactly what I mean : That is, the accumulation of such experience will gradually bring one to the point of either or. I will work or I do not - as long as there is life.

CHARLES: But at this point, if one really ...

MR. NYLAND: You cannot do it. At that point you lose it. But you realize

you have lost it. And you come to the conclusion and say, "What is it in me that makes me lose it? Why can't I hold on to it?" The conclusion is this: You have not held onto it. You have lost it. The fact already because of previous experience of trying to be impartial to yourself, you are not a fool. You say, "I have lost it." I must admit it. And together with this, the concept of what I call ideal man or harmonious man is right there and you say, "How far away. Why is it that I should lose this when I am in that kind of a state, and I am really doing my best, my honest best? And what is it that simply the fact is someone coming in and old associations coming now towards the foreground and take me completely away and I say, "What is happening to me?"

A few of these kind of experiences simply said, Do I wish to grow up? Do I really want to find out what it is that at that time happened? And is there a way by which I can prevent such a thing happening to me again? Then there is a determination, you see. I have to wait until the determination comes. And it has to come from something inside. And it has to come from an experience that shakes one up. So that the intellectual question about seeing myself as a nincompoop and not being able is not enough. It has to come in this period of gestation, as it were, in that period that I am living with all of this, by knowing what to do and not doing it; that is, I know what to do and I see that my energy is not sufficient for doing what I ought to do; that I live with this until it finally comes to an accumulation for a resolution that I say, "Now I wish." But that resolution is not ~~born~~ born in the intellect. It is born in the fusion of whatever took place within you.

CHARLES: But supposing that this resolution is there?

MR. NYLAND: But not strong enough.

CHARLES: What does one do?

MR. NYLAND: Continue. As long as there is life, you continue to do

exactly that until there is more accumulation. There is a point at which it will crystallize out. There are many examples of that kind but that is only at a certain point that certain things will happen. Before that it will not happen. I have compared it with a bank account that you need five hundred dollars before you can draw a check. I have compared it with an over saturated solution of sodium sulfate which at that moment is still a liquid and one moment, when a little crystal is put in, there goes the whole thing. I have compared it sometimes to the mountain in Java where the fog hangs down and the sun rays come; all of a sudden it opens up as a curtain. It is at that moment at which it happens. And all the rest is preparation for that one moment of a recognition of something that then, at that moment, takes ~~xxxxx~~ me up, ~~xxxxxxxx~~ breaks me up, makes me realize that something has to be done.

It is as if at such a moment I am in danger. You see, it has to be as strong as that sometimes so that I know that if I do not do it, I will lose myself. Then I will work. If I am in danger of losing my life, I will do almost anything in order to protect. So, this question of constantly living with the inability and, at the same time, having the concept of truthfulness of what I am, will bring me gradually, maybe very slowly, but it will bring me up to a point where I am, regarding that, saturated and that one little thing will make it go over. Then I am in a crystallized form.

I call it fusion. Fusion is somethin' that can only take place when the proper surrounding is there, when the ingredients are there, when the conditions have been created for a reaction to take place. When something is missing, nothing happens. A little bit too much of one thing, it is not good. The temperature not being right, it is no good. The vessel in which I play with the thing is no good, and unless there is a combination of all

these different factors, then at a certain moment, it changes into a homogeneous.

You see what really takes place? I have myself in my hand. I keep on seeing the variety of different forms of behavior in myself as I am this moment, that moment, another, another, today, tomorrow. I see all of this. I never see all of it together at one time. But I gradually become more and more acquainted. And I add to it. And I put all this, I have called it, in a pot and the pot is being boiled in some way or other and it is gestating there and the whole thing is a mish-mash. It is the stupid nonsense of myself in all my forms of behavior. Everything that really belongs, everything is in but you and me Gurdjieff would says. And only when I put me in it, it becomes something else. Then I realize that that is the ingredient that has to go in.

What is this me? This me is for me the possibility of seeing that something can be done, and I will do it. It belongs together. It is the realization that something is possible and that, at that moment, I have such a belief that it is possible now, then it will fuse. I hope you understand that because it is really important. It comes to a point first where I understand ... I do not know if it is right to explain it maybe too much.

In chemistry we have things that have physical appearance. And in physics, as the difference between physics and chemistry, we divide and divide and divide and finally you cannot divide it any more and it is as fine as it can be. Physically it is exactly the same as the matter from which one started. When chemistry enters, it is simply that they divide such substances into component parts. So, I reach physically up to the point of molecules. With chemistry, I bring them, separate them out, and I make atoms. And when I go into esoteric knowledge, I break up the atoms into electrons. These are the three stages that I go thru.

My physical appearance is that what I am physically. My spiritual appearance is that what is compared to chemistry in understanding the component parts of the molecules out of which I am built. My Intellectual Body represents the possibility of having esoteric knowledge which is not dependent on the configuration of the electrons, but it is dependant on that what is made up of electrons into the formation of certain, what I call, esoteric molecules.

I am now talking about psychological chemistry. I am talking about how to change a certain condition into another condition and to know what to do with this condition in order to wait for the next condition. I am in ordinary life on an ordinary plane and all I can come to is molecules. I now, let's say, trying to work, becoming essentially myself, I now am chemically trying to examine myself of what it is that has made my behavior the way it is. At that moment I have a certain form of energy which I can direct in a certain way; that is, I can make myself behave in a different way in accordance with a certain law from my mind, making my body, in doing this and that and so forth, in accordance with what I dictate it to do. But it still is necessary to have my mind give direction.

The next state is that there are molecules formed of a certain psychological kind which, because of the combination of certain groupings, have an effect of effecting me in making me and effecting ~~me~~ someone else in receiving it. This sounds a little complicated. But if I compare it again to chemistry, particularly organic chemistry which is built of molecules out of carbon and hydrogen and a few other elements in order to ~~make~~ organic material. I know that certain groupings in that, as far as molecules are concerned, that certain parts of such molecules have a special property. For instance, there is an acid which is COOH and there is a certain CH₃ which has certain properties, a certain oxygen in combination or sulphur in combination or

certain other things that I know it will , that property. I introduce another kind of a grouping, benzene ring, and it has another kind of a property. For instance, it melts higher; it melts lower; it can do this, it can do that. I make a film that is hard; it makes a film that stays tacky, whatever it may be, chemically speaking I can make any number of chemical components with any number of different groupings and particular configurations so that I know what is going to be the result of such a chemical molecule in a certain way.

Spiritual chemistry and esoteric chemistry has to do with the formation of certain molecules of certain groupings which are of a different kind of density. I call them esoteric, more or less magnetic, built on a Magnetic Center as a starting point ~~and~~ but which can be, at the time when it is made in one, also creates on oneself, because of this manufacture, a certain result on oneself as a body and as a spiritual being. And, at the same time, when it is made in the machine, it can be sent out to effect other people. The level at which it has to be sent by something of me is on the second level. The third level which is the Soul level, it finds its place by itself.

Now, this is the solution. Real creation means that there is something in me which must find it. It creates the condition even by means for which it can be loose and reach freedom in order to become expressed. And the effect of that kind of art on outside people is when they are sufficiently open, let's say, when they are sufficiently relaxed, they can receive such material and again, because of the material having that particular kind of quality, are affected in a very definite way. So that objective art means that I can produce a certain effect I desire in accordance with what is being sent out of a certain quality which can by itself exist and is made within oneself with the configurations I desire.

How does it relate now to work? I have to come to the point where work

has a quality of wanting to assert itself. I have to continue with my state of inability until finally the resolution comes, without knowing where it comes from, that it is there and, as it were, knocks on the door by saying, "Let me out." That is why I say one has to remain alive because if one does not allow that kind of aliveness to be there, if one crushes it, it will never come. Constantly I try in my ordinary life to reach the point in which that form of life which is a very fine esoteric form of life desires to ask to be let out.

You see, this becomes very interesting because sometimes, for oneself, one is aware of such a thing existing. One is extremely sensitive to that what one realizes in oneself to exist. And there is, at times, quite a definite struggle ~~in~~ of ~~in~~ will I show it. Do I dare? Is it something that I am entitled to show? The idea of pearls before swine. The question can I, when I am actually myself effected in such a way as if I At such a moment see God or as if He Kisses me, can I then at that moment of this kind of unity or ism (?) as St. Teresa calls it, of being one, can I dare to show this or do I hold it back?

This question of openness, this question of how can I develop this many times I when I have it and I try to show it, it is not received and I feel ashamed and I cover myself up and I do not dare to show it again and again. With human beings, seldom that it is received in the proper way. It can be and it can be shared, exceptional cases. Many times it is not understood and one feels as if one is thrown oneself away in -?-,

So, you withdraw; you keep it to yourself and then you say, "What will happen to it? because if it does not get exercise, how can it grow?" It has to grow. That is, it has to have strength to assert itself and to wish to exist even without the body. How do I now, this kind of realization of oneself which is for oneself, in the most absolute sense, sacred,

how can I now make it grow? It has to have an opportunity. The opportunity regarding other people outside of me is sometimes completely excluded because there are not such people. Sometimes when no one is around it can come out. I can, in the woods or out in nature, I can yell at the top of my voice and sometimes it comes there and it is there. Sometimes regarding those where I will not be hurt by, animals I can show it; babies I can show. I can then, at such a time, make that what is really me apparent. And in this way I develop and I make it grow until finally there is something that says, "Regardless of whatever consequences may be, I Am."

Then it appears and one is not further interested because one knows then, when I say I AM, the conditions are right. It is this form of creation. And it is that that then by itself will become alive for me, altho it has been alive in me, but it never had a chance. I bring myself constantly in a better position by vacillating, you might say, between what I remember I have seen of myself and my concept of what I ought to be. These are the two points between which I oscillate. But gradually, out of this, sometimes comes of me which is, you might say, that what covers me becomes transparent and then, because of that, that what is in one will come. And it will come at the proper time because it has then, that has then, that form of life has its own understanding. And it will never show itself, almost I would say, I-self, unless that I know it is right.

One keeps on working. One keeps on being patient. One keeps on doing ones best as well as one can. To the extent that one has this real wish for life, that life will ultimately appear. I have to have common sense. I have to know when and when not. I have to check myself. I have to be constantly on the alert to see that I remain as much aware as I can be because unless I am aware, it will never appear. God will not know that. He will not know me when I am unconscious. I have an obligation to try to become

conscious even if I cannot work in the real sense of the word, I have to have that attitude. And this is what I mean by spiritual posture. This real wish is almost impossible to move. At the same time, I am one with something. It is really within oneself, it is that what can come out. It is that what, under the influence of hypnotism, is effected by some one else on me so that then a relationship, either outside or inside, exists. We can go much further on this you know because it is a tremendously important part of how to effect, and what to do and how to effect them so that one becomes responsive for the manufacture, the synthesis of psychological molecules. But it is a very interesting part.

One sits, one is small. One tries; one prays. One comes to oneself. All time one sees this, that, that take place all the time. One has to have ones eyes open. One must be regarding that patient. One must say, "Not today, maybe tomorrow. But I will work today - otherwise there is no tomorrow." This is the prayer: Please God keep me awake. Help me to remember that I ought to work. Help me, if I possible can, do what I can do so that I can do tomorrow what I can do tomorrow. This kind of hope, it is the motivating power because that is based on what I already have experienced. And if I once have seen the possibility of something that could really give me insight and understanding and, almost I would say, delight, that then would motivate me and for me then I will be patient, almost I would say, like Hell. I will wait ~~xxxx~~ until that supreme moment would come, It will come because I have that belief. Not only that I have the belief, I have the certainty within myself that man, as he is, has that potentiality.

You see, if that did not exist, we would not work. If there were not, if there were not that kind of possibility, it would be utterly idiotic. We would just be exchanging a little bit of nice foo-foo. But the fact that certain things can take place at a certain time, that one can experience

it, then I say, "I have experienced it." When I have experienced it, thank God. Then, because of that, I can be recognized. I have to work. Surely, why shouldn't I? After all, it is the only way to do it because if I do not work, I fall asleep.

How else can one say it? How else can one build up ones feelings? How else can one really start to work for oneself? You see, this question of, in very small moments of oneself, recognizing the limitations and the inability and, I have said, the nonsense, this question of emptiness, the emptiness regarding that what I wish to become, not the emptiness regarding myself in ordinary life because that is so small. It is important in ordinary life and when I want to live there, I need it, of course. I have to do this, I have to do that. I have my hands so I have to clean them. Afetr all, there is nothing wrong with it. At the same time, when I say I want to grow up, I do not mean my hands.

This periphery, this little film, this outside life, this what assumes constantly the importance which it does not have, not ~~xxxxxxxx~~ from the standpoint of wanting to live inside one and not from the standpoint of, how will we say, following Christ, maybe esoteric Christianity, the application of th~~t~~ what is real religion. But you say, Never mind what tastes you have had. never mind. What have you now? The question is: what do i-?--. What is it that I now have? What I really wish, when I see it, when I am by myself, when I sit quietly and I take stock and I see here I am, I do this, I do that. What is it that this motivates me for wishing to become what? And I try to define it and then I come back again to my little nincompoopishness. I know how little it is; how stupid and how idiotic and how unconsciously taken away from it - and still I fight. It is exactly like little David. He has to continue to remain small in the presence of that tremendous ~~giant~~ monster. And there

is one point that he knows. It happens to be in that case here. In the old Greek mythology , of course, the Achilles "heel. Where is it in myself? My solar plexus. That is where I am -?- . When that is, not the pit of my stomach, but my solar plexus. And most events, when they are a little bit too much for one, it is in my stomach. That is too damned bad. It is just there, it should be just a little higher. And I should be felt - instead of that I am physically effected. This is where the trouble is. We are all the time living in a physical existence/ And we have to change it into something of a different kind of level so that I really feel. And for that I have to exercise all my behavior forms of a physical kind, endowing them w th something different so that I can when I play, let's say, piano, I can make a sound of some kind - not always strong or not always -?- but as I desire to just do that. A violin is even better because with a violin it is a little closer to the string. I do not have to have the rigamarole of something -?- . You understand?

This question, for oneself, anyone who is even not musical has it. They have a voice. A voice is the most marvelous instrument for human beings if they want to try it out. And for themselves to put into a voice that kind of feeling and do it and to try to experient with it. I have said many times, to use it as a means for you to exercise your feelings. Otherwise, your feelings, you will not have;your mind will not help you and your heart ^{can} not help you as yet because it does not play any part. What happens of course is ones solar plexus is in a little bit of a configuration of an concentration of some cells. But your voice can be made because it is linked up with air. It is that kind of food that will feed your Kesdjanian Body.

This is the point when you have to work for that. That is why I say Tuesday is a group which must work and therefore those who are not working

must not come because you prevent me. You prevent me from giving work to people who want to work. I cannot give everything to everybody if they do not deserve it. If you do not deserve it, you are not entitled to anything of that kind. Moreover, if I give you something that is really worthwhile, it will kill you. You must understand that. I am here to try to help you. I wish to help you but I am sometimes prevented because I cannot tell you the real thing. And I wish to give you the real thing. But for that you must know that if I do give it, it puts you under that kind of obligation. It is your growth that is important. Not min - do not worry about me. But it is a group ¹ wish, a group of work I wish, a group of understanding among us so that you finally can look at each other as ordinary human beings without jealousies, without wanting to be resppcted, without wanting other people to believe in you or not, and not to be hurt when they step on your toes by accident so that you are free.

The more free you are, the more you will be ready to recieve certain things so that ultimately you will really work and ultimately you can make a unit out of this so that you all togehter can grow. Remember, remember many times what I tell you. I will not be here all the time to remind you. And what will you do when I have gone, when I have disappeared at least from the Earth? What will you do to continue to hold among yourselves a certain relationship and to crystalize in a certain solidarity among you so that you know it exists; so that you continue to work and not to give up, so that after the years you are still there and you still wish to work for your own sake - not for my sake.

That is why I am trying to be serious about that and I try to tell you from, almost I wiuld say, the botton of my heart - but probably it is even more. It is from the botton of my Soul that I tell you to work.

Again, what else will you do. What is there in ordinary life? If you still have a little belief in that kind of thing, get out. Only when you lose your life, then you will find it. Only then, when you come to the point of that kind of emptiness that you have that kind of freedom, nothing then can hold you. Then you can go. You can go and soar up to the sky. You can go to the planets. You can go to the Sun, you can go further. But that you must wish.

You have to kill certain things in you, certain tendencies and such nonsense so that you really understand what binds you at the present time; and that that kind of superficiality you do away with and you do not want it because you know well enough what is the value of it - nothing.

It is not that I am Cassandra and I am not telling you anything that is going to happen to the fall of Troy. Who cares about that? I am not a prophet. I base it simply on the fact that we are human beings and that there is a possibility of salvation and that only that salvation will come because of work on oneself and that otherwise you if you want to go to the school of fakir and all the rest, it is alright, go. Go to it, it is quite alright. You will find out. It is not that you cannot reach God in many different ways. Of course not. But you have got to get to Rome even if there are many roads leading to it. And that means that you have to work and toil and slave for it.

You can get there if you live long enough even without becoming conscious. Gradually the atmosphere around you will help you; the conditions, finally your maturity will help you. But I am afraid you die before you get there. And if you realize that that is involved, and you die and there is probably nothing, not much at least, left and then what happens to ones life? What happens to the responsibility? What is it? Is it satisfactory to say that that what is my life ends with me? Is it really right? Is that what

one wants? It is quite hollow if that is all there is to it. And you will never be part and you will always remain a little supporting cell and you will reincarnate never but you will recur. In time, all the time the same thing, the same thing, until one moment you make when you make up your mind and you say I see.

That is the tangible, the tangential moment. Then, when the tangent goes off the circle, the circumference, that is the moment when you have reached the center of the triangle. Then you can expand in any way and in any direction you wish. But you have to make up your mind with your heart and your body. These are the three points of the triangle. That is important. When they are one, you are in the center. Then you can grow. But you must know this and you must know that that is why you wish to work really; and you must never let go of the wish and you must keep your patience the way it ought to be; and you have to come to yourself in all simplicity and again and again remind yourself, each other of the necessity of having to work for a living.

You see, what else is there besides this? Really nothing. You can sit and you can read and you can get encouragement, you can talk together and you always will come back to the same thing: What am I? How am I? Here this body is with its little bits of things and desires and its wish to keep asleep and its wish of not wanting this and this, its laziness and all the rest that goes with it. And it can be very lovely and beautiful and still you will fall asleep with it until something that is like an alarm clock that will keep on ringing and that will keep on ringing and your conscience will not let you loose. And then you have to shut it off by means of work. When you work, it stops. When you do not work, it starts again. Thank God when it keeps on ringing. Someday it will ring for the last time and then the possibility of growth is up. That is the time when you are crystallized. The time I hope is very

very far removed for all of us. But still, it might happen. Do not let it happen. Keep on working. When you come home tonight, before you go to sleep, do as if you are religious. As if; maybe you are not, it does not matter. And maybe you do not sit on your knees or you do not have to kneel down. Sit on your bed, the edge of your bed and you just come to yourself and you say, "What do I really want? And can I do maybe more? Should I? And let me make up my mind with my heart, the way I sit in that kind of posture and the days unrolls itself and tomorrow it will be maybe like today, maybe different. And I see my life unrolling itself from the very beginning until I am and I find myself on the edge of the bed with my desire, with my aspiration, with my understanding, with what I say it is still and I am alive and I wish. And when I wish now, do I make up my mind?

This is what I call my I, as if at that time the totality of myself has become one, as if I could pray that whenever I see myself in any form of behaviour I see the opposite. I see the neighbor. I see everything on the circle. I see the totality of myself as I am. When I see that, I am free. Try to remember. I am this, I am also that. I am something else; I am something else. All kind of facets, all kind of ways I show myself to the rest of the world, how everybody judges me, what I am regarding Monday, Tuesday, Wednesday; different friends, different levels of society; how I am on one day, on another day; how I am nervous, not nervous; sometimes relaxed, sometimes completely excited; sometimes angry, sometimes joyful - all of that, it is me. And I am, if I could be above that and I see this as a little ball, there, it is me. That is me. All around. Then when I see this, then I have, as it were, myself in the palm of my hand.

You remember the -?-. You remember Monkey? You remember the palm of his hand? You remember what he did? I do not know if you know the

book. It is very beautiful. This is the relationship. This is how one must see, as if *subspecie eternitatis*. I see myself as if from above, from eternity. It is different from above. Eternity is timelessness. I see myself in time as if timelessness. I see myself as if from my dimension I am dimensionless. I see myself as if from a circumference I have become a point. I see myself as if totality I am one. Only then God is with one at such a time. Only then does one dare to pray. Only then one can be quiet. In that kind of silence one will find the solution, the answer to ones life regardless of all the complexities. What difference does it make if I Am? Then I work. Then I pray. Then I find myself. Again, then I Am. So, remember tonight.

ELLIOT NELSON: In regard to what you are saying now, I find that there is a tremendous fear of letting go. I mean there are things like responsibilities to ones family, like ordinary food, to feed them and things like that. I have I find a certain definite fear to let go.

MR. NYLAND: That is right. For yourself it is alright. If you are a fakir or a monk or a yogi you do the same thing. That is why work is a combination of the three inwhich the three center continue to function. And when I realize that at that moment, when I have that kind of unity, that I only can continue with this unity and the realization of it, then I break the unity up again into my ordinary functioning.

You see, the responsibility that I see I cannot be free and continue to be free unless I fulfill my functions first wherever I am, from wherever I am, at the place where I am. I cannot just leave Earth and hope for the best! I have an obligation where I was born. The fact that I was born here means I have to pay. When I pay, I pay by the responsibilities that I have in ordinary life. But I do it from the standpoint of my unity. So, it is far from giving up my life. I return! The messenger from above means he returns upon command of God,

which is his I. When I say, "I participate", it means I go back again to the circumference. It is not my purpose to come to the center and sit there. It is my purpose to reaffirm that when I am at the circumference ~~xx~~ that my life is what it is; paid in whatever coin is required. And I can pay with the coin from the planet Mars ~~xxxx~~ if I wish which is worth thirty thousand times more than my dollar bill.

So, regardless of whatever I have to pay, I pay in whatever is required in accordance with the conditions as I find them. Nobody knows where I get the money. If I can pay in a conscious moment, I have certainly paid and it outweighs all the unconscious moments. If I feel that I have the responsibility for my family, for professional work, I will fulfill it. What difference does it make? When I Am, what different does it make what I do?

But this is exactly the sign of freedom. When I am free, I can do. I have no objection to do anything that is required. If someone says walk with my another mile, I will walk one mile, another mile, certainly. If you want my cheek, hit it. Certainly, if you want my other cheek, hit it. So what of it? These are outside things. I do not live in them but I use them. Once I used the example of a shovel. I am not living at the end of the shovel, I am living at the end of the handle. But I manipulate the shovel with my hand. I do not have to be there but I do it. I take from my essence that what I am now, the affirmation of constantly remaining awake, and in my ordinary manifestations of ordinary life I am not touched any longer by unconscious moments. I take them as they are because I am awake. Then I do whatever is required and I am professionally this and I earn money and I meet people and I shake hands with them and I say "How wonderful you are", etc., etc. I fulfill the tasks of ones life.

You see, I do not withdraw. The difficulty is that I wish to withdraw because I would like immediately to get to the next plane and I am not as yet entitled to it. I have to take one, two and three. It is the jumping as if I am already in life number four and I would like to be in six. I have to go thru five. Why is it that Kestjan is inbetween Soul and ordinary body? Because it has got to go thru that in order to reach Soul.

I cannot, how can I become ~~xxx~~ an angel? I would be born as an angel. If I withdraw from the world, I would be an angel.

ELLIOT: I am not talking about that.

MR. NYLAND: Yes you are, because we have to talk about how to be a harmonious man and the step of reaching the center is only the first step. I ~~xx~~ return constantly and I hope that with the acquisition of consciousness that I will remain awake. And when I am not, I go back again to the center.

ELLIOT: Yes, I understand what you are saying.

MR. NYLAND: And so, what is there for life? Back again to the salt mines.

ELLIOT: ???

MR. NYLAND: Yes, you eat life. When one is conscious, one eats life. And if you are not conscious, you will be eaten by life. This is the whole point. When I return from the center I go back. You think that ^Beelzebub was affected by the affairs of ordinary life, altho he was banished for some reason or other? He, after he had fulfilled his obligations, he was entitled to go back. I am not entitled as yet to live either on the planets or the Sun until I am thru with the Earth. Otherwise I would be born on the planetary level. I am not born there; I am here. For that reason, I cannot as yet leave. And therefore, when I ~~xxxxxx~~ still have the appearance of a human being, I am subject to all the laws of that appearance and subject to the laws that will

govern me and try to take away my consciousness. This is Earth. Exactly the same as my body will try to take away from my feeling and from my mind the things that are legally, legitimately belonging to such centers. The physical center will take over if I let it. It will reduce my mind to pulp. And my feelings will not even operate. I will say the wishes of my body are enough and look at the sense organs, quite sufficient. You do not have to think, all you have to do is to record that what you see and what you hear.

No, it is exactly that difficulty that I have to return all the time to life and that I forget that I used to belong to the center and that having tasted that once, that I naturally will want to hold onto that and I cannot hold onto it. This is constantly -?-. Do not think when I talk about trying to return to the center that it is like this and here I am. When I am fighting, when I am on the periphery, and I try to go to the center I am constantly in this kind of a relationship vibrating. I stay a very very long time at one, four, two night, five seven. I stay in that a very long time and I am only fed from the triangle; and even from the triangle, I am not even there. The triangle is only essence. Center may be Soul.

Ach, what is the sense talking because I know the limitation of a human being. When one once knows, then you also know that there is nothing new under the sun. And that therefore, what is required on my part is an obligation in the ordinary sense of the word, as an ordinary man, it remains with me. But my attitude towards doing it changes. When I am not identified with having to take care of the children, having to, then I am still free - at the same time, I do it. What is then the difference? I can do this, I can do that, I can do something else. Someone says, dug a hole, I will dig a hole. Someone else says, fall

it up, I fill it up. Why not? Participation, of course, ones life after trying to exercise that what is then available as an ability. I call it experimentation. These are the three different steps before even the possibility of any development of Soul would become apparent because these are the three, the Do Re Mi of the Intellectual Body. I am not past Fa at all. I am not even using myself for the possibility of further growth of what is needed to become free emotionally. That is a terribly difficult thing.

And when I talk again, I talk as if I hold a cross up towards which one works. I am not saying we are there. I am not saying overnight. Thousands and thousands of times one has to try and try and try and keep on. It is not that easy. It is not, as Guedjieff says, just to wish and I cross from one river to the other. Not at all. Hundreds and thousands of times I must because my mind and my life is made up of thousands and thousands of moments. All of that what I have lived unconsciously, all of that has to be paid for. How else can I? How else can I leave it? Have nature pay for it by dying? By dying in my body? That is not my doing. If I come to the point where I gladly give my life, that is, with my body, then I really could be free.

MARVIN SCHWARTZ: Mr. Nyland, I think that I do want to work and I think I do work in some way. But I realize that I want to work in my own way and that is probably because I have been working the wrong way for all these years. I want to keep coming here too but I feel antagonistic to the group and I do not feel right about it.

MR. NYLAND: It is quite good Marvin. Keep on feeling antagonistic but keep on working in your way with as much understanding as you can. Do not think about the group. Never mind. It is not that important.

MARVIN: It is not Gurdjieff. It is mainly I think when to work - I have to select my own moments, and how to do it. For example, to sit

quiet has never been any good for me. I have to more or less see the opportunity. And if I find that I am at a certain point sometimes I can make an opportunity and decide to be that way.

MR. NYLAND: If every time after a meeting you go home at least with partly feeling that you wish to continue to work, it is alright. Gradually the negativity as far as the group is concerned, it should not concern you too much. When one is drowning, you do not really care, you know.

MARVIN: In light of what you said, that is why I brought this up.

MR. NYLAND: Ig is very good Marvin and it is very honest. On that basis one can even be friends, you know. On that basis a group can understand you. Do not worry about people. You pay much too much attention. It is not worth it. What do I care? I have an aim. If I have an aim, if someone else has an aim, fine. If they do not, it is alright. Let them. Whoever it is that wants to work in that way, gradually they find out because I have to come back constantly to the principle. When they realize that what they are doing is too subjective, they know that it forfeits the purpose of ever becoming objective. If one keeps on testing it, that one has a tool which you want to keep sharp, as you use it, it maybe gets dull so you sharpen it. You sharpen it with ABC. You come back each time to the fundamentals of what is involved in objectivity. Alright, observation, participation, experimentation. Observing, to be present, to be non-identified, to understand simultaneity. Alright, now I go. You see, that kind of thing: I come back - I go; I come back - I go,

Do it your way but do it right. That is, do it in an exact way. Do not be satisfied by putting, as I said many times, by putting water in the wine. Do not be satisfied by the introduction of a little thought or a little feeling. The devil, whoever that is, will tell you it is just as good. It is not. It has to have the coloration of that what you know is

objectivity. Never mind what you are. If certain things do not work, other things will work. If you can sit quiet - walk. Try to see it.

MARVIN: I do have a question -?-. It has to do also with, in a sense, because I think I was working wrongly or something like that, it has been harmful to life as far as I am concerned, my life. And I think it is -?- and now I feel at least temporarily there is a turning point and I see a certain kind of life again and I, well, let's say it is on a low level or I think it is in a way. And I do not know how to... I want that; there is a craving for that. And, let's say, it is the only thing I have but I do not know how to tie it in with work because it is not, let's say, very ethical at times or its purpose is not to work but to enjoy. But it is life. And I do not want to kill it.

MR. NYLAND: Enjoy it, enjoy it; go ahead, live with it.

MARVIN: It is not enjoyment for my own sake. Let me say this: In a sense it is but it is an exchange. It is a real exchange.

MR. NYLAND: It is alright, it is alright; live with it. If it is wrong, that finally you come to the conclusion that you should not do it, you won't do it. But live with it. What else will one do. Go against it and make another psychological difficulty? it is wrong. But as often as you can, and as long as you have that kind of a stimulus, you will wake up many times in doing whatever you do. There is no objection to do whatever you feel you can do. The only thing that I am interested in is while I do whatever I do that I try to be awake. Sometimes accidentally, sometimes because of an effort; and sometimes I may have to wait for a long time before the effort again will come. But I never will give up hope for that.

MARVIN: ???

MR. NYLAND: Alright Marvin. As long as you remain honest with yourself.

ALICE WATSON: I have been reading All and Everything about the sinking of the continent of Atlantis. And I find it very interesting to read about and I would like to read more about it. But symbolically, does that means that man has allowed his essence to die?

MR. NYLAND: No. He could not help it. There was a catastrophe. So it died as far as he is concerned not having it available. It still is there. Atlantis is still there. It ~~has~~ has sunk and only a little bit of a point in the Azores appears. But it is still the place where ones own Atlantis has died. And there is a stone that is still there. It is buried like a bone, I have mentioned it before. And the dog is trying to find it. The dog, in trying to dig for that I, which is the indication where Atlantis was buried. The I is in the form of the bone. The dog does not know it and it is there very much and he digs and digs and digs and finally finds what is buried. And, in the process, the dog has become God.

ALICE: Well, that actually happened in physical life, didn't it?

MR. NYLAND: Yes.

ALICE: Well, why isn't that mentioned in the Bible?

MR. NYLAND: I do not know why things are not mentioned in the Bible.

ALICE: Well, do you think that the great flood could have been a result?

MR. NYLAND: The flood was a different thing. You mean the one with Noah and the Ark? It is a little different. It is a catastrophe which is described simply as having taken place on Earth. I doubt very much that there was any symbolical meaning in it. Later on, in the New Testament, it is mentioned. But not at that time. I think one has to take that quite literally, in the sense that it is described there. Only the interpretation of such is not in that description but if you are in the Zohar, you would know. Ask Elliot.

Good night, Work. See you next week I hope.